

A Messe of Portage well seasoned and crummed,  
With bread of life, and easie to be digested.

Against the conuentionall Slanderers of Divine Service,  
terming it Portage.

wherunto is added an Answer to Iame Gills Callers Messe  
of Portage, which he terms in his halting speech to  
be well crummed and seasoned, &c. said

In which small Tract you shall finde such reasons given against it,  
as are unanswerable by any man whatsoever.

**N**eed not make an Apologie to the ensuing Discourse, it is well  
knowne to all honest and discreet Protestants, how  
basely our Service-Book is termed (by the name of Portage,  
a name very frequent in an civill anarchy) and trampled un-  
der foot by unreasonable men: that have neither Faith nor  
Grace: and although they be now well set to the full,  
and may goe from one Church to another to please their pulke; and (as of  
what pleasure they best yet there may a time come (which I pray God there  
doe not) when they may be glad of the turns which fall from their Masters  
Table: but for the while, the thing that I say is this: The old  
Common Prayer is so abhorred, detested, and despised by many,  
as if it were the most vil thing in the world; nay, if the Devil himselfe  
had composed it, it could not be more vilified than it is: It is a shame to  
speake, and I blush to heare it, that men that thinke themselves locke rate Di-  
vines, that people that thinke themselves well-knowledge and ready, to handle  
such good things and so holy matters as this is, so be they are called  
where as your judgement, where as your moderation, what quite lost  
is this your sole turned to hate? you are full of animes and fierce spirit,  
contrary to the name of warre and wholesome Portage: If you knew but  
the right vertue of Portage, you would not have termed the Common Prayer  
so, but your owne Prayers: For since you know, that they were goodly  
men that made them, they were not made in temerity, but with deliberation,  
not heed, ever had as many doe in these dayes, but seriously considered of,  
and pronounced: and yet you know not, that these good men laid down

700. 9 7  
8

Handwritten signature or mark.

A  
their

their lives for this and that cause? And doe you not knowe That they were  
established and maintained by Acts of Parliament? in the reigne of three  
Kings and one Queene, and is it now made a laughing stocke: surely you  
should have more respect to this.

Indeed, it is Parliament time, and men speake and do what they list now,  
and so do yee: for yee speake evill of Kings, of auctoritie and dignitie, and  
despise government, contrary to the Apostles rule. Oh the great malice  
that is one against another: I against Peere and Peasant, against Priest and Peo-  
ple; oh envie, thou limbeck of Devils, how wilt thou in the hearts of  
people, especially against us here, oh how odious is that name to many: I  
but I counsell you to speake moderately, and judge charitably, if they be  
stained, let them be pained: they have faults as well as wee, yet they are  
Gods Embassadors, his Stewards, his Angels, his Ministers, of Gods secrets,  
Disbursters of his treasures, then revile them not, for it is written, *Thou  
shalt not speake evill of the Ruler of the people.*

But as for that which you call *Pottage*, who hatch the name I know not,  
neither is it worth the enquiring after, nor the worke for that name, nor  
none the worke that useth it; for I hold *Pottage* good food, it is better to a  
sick man than meat; for a sick man will sooner eat *Pottage* than meat, *Pot-  
tage* will digest with him, when meat will not: *Pottage* will nourish the  
bloud, filthe the veins, run into every part of man, and make him war-  
mer; so will these prayers do, and work more effectually for the body and  
soule in a hart, warme our devotion, worke service in us, lift up our soule  
to God: And many things more it worketh in us; If we had but appetite to  
them, and it is well stored with herbs out of Gods garden, here a little and  
there a little, as appears in the beginning of the *Compline Prayer*, and so for-  
ward to the end of it. For there is the befall of Gods owne planting in our  
*Pottage*, as you call it: then Complain, then say, since herbs to season my  
*Pottage* in the world: then there is our devotion, forth of Prayer, and that  
is a most sweet pot-herb, cannot be denied; then there is a *Pot-herb*, his  
Prayers and Psalms, help to make our *Pottage* relish well; then S.  
*Pauls* precepts; also the Creed, a very faithfull pot-herb; and the Song of  
the blessed Virgin, a good pot-herb; so that this *Pottage* hath abundance of  
seasoning herbs to season it, and those that will eat no such *Pottage* as these, so  
well dressed, is in pitie as they should live; and as the proverb is, Those that  
will eat no *pottage* must eat no meat. Though they be (as some terme them)  
Coole coloured *Pottage*, yet they are as sweet, as good, and as healthful; and as fresh  
as they were as first: The Sun hath not made them soire with his heat, nei-  
ther hath the colde with cold taken away their vigour and strength, but they are  
as whole some and as well relished as in the first, and unless you be sick for  
novelties, you cannot eat better than these: Compare them with the Scrip-  
tures, and see if they be not as well seasoned and crummed: if you find any  
thing

thing

thing in them, that is either too salt, or too fresh; too bitter, or too sweet; too little, or too great; that here shall be taken out, and a better put in if it can be got, or none at all: And as in Kitchen porrage there is many good herbes in it: so there is likewise in this Church Porrage, (as you call it.)

For first in Kirching porrage, is good water to make them so: on the contrary, in the other porrage is the water of life. 2. There is salt to season them: In the other is a prayer for grace to season our hearts. 3. There is Oatmeale to nourish the body: In the other, is the words of him that is the bread of life, which nourisheth our soules and bodies to eternall life. 4. There is Thyme in them to refresh them, and it is very wholsome: In the other is a wholsome exhortation, not to harden our hearts whilst it is called to day: this refresheth well. 5. There is a small Onion to give a taste: In the other is a good herbe called *Lord haue mercy vpon vs*, which gives a sweet taste to the soule. 6. There is Rosemary to comfort and refresh the body: In the other is comfortable words of Christ: *Come vnto vs all ye that are heavy laden, and I will refresh your soules*. 7. There is Mares-gold leaues, to revive the spirits: And so in the other, there is the *soules magnifying the Lord, and the spirits reioycing in God our Saviour*. These and many wholsome herbes are contained in it, and all these boiling in the heart of man, will make as good porrage as the world can afford: especially if you use the herbes following for digestion, *viz.* The herbe repentance, the herbe grace, the herbe faith, the herbe hope, the herbe love, the herbe good workes, the herbe piety, the herbe zeale, the herbe serueny, the herbe candency, the herbe vigilancy, and the herbe constancy: with many more of this nature, which are most excellent for digestion. And those that despise this porrage of ours, have no appen to the Lords Prayer, the ten Commandments, the Psalmes of *David*, and other good matter that is in them, this being contained in the Cinnamon Prayer, must be despised also: but me thinks I heare some say, they despise not chole. What is it then I pray that you dislike in this porrage? O Sir, I know your meaning by your gaping, this sticks in your teeth, and I poyles your stomach. There is, (you say) too much of the Surplice, with an insinuation of the greatness of the waters. 3. There is too much crossing in *Exorcism*, and too little (you say) of the marke of the Beale. (but of what beale I wot not.) 4. There is too much bowing, and that tastes of Idolatry. 5. There is too much ring in *Agnus dei*, and this smells of superstition. 6. Too much kneeling, as the Sacrament, this tastes of *Anschrist*. 7. Too much standing in this time of reuerence. 8. Too much Glory be to the Father, and this is superstition. 9. There is too much Lord have mercy on us, and this is needlesse. 10. Too much Lords Prayer, and this is odious in every ones mouth. 11. There be too many prayers, and they faviour not of the spirit. And what of all these doe they sticke in your nose, that you dare not peep into the Church? I thinke to say, your snout of an ill smell, and are very abhominable: and you sticke your fingers in your feet, and it is fumed up into your head, and so clogges your braines, that you cannot smell any thing





AN

# Answer to Iame Giles Cal- fines Masse of Portage, which hee tearmes in his halting speech to bee well crummed and seasoned, &c.

**W**HERAS it seemes to some lame in reason and blind in judgement, a great  
insignity to call the Service-Booke Portage, by a Metaphorse and simili-  
tude which will very well hold, considering the fat Cookes that first composed  
it out of the Popes Kitchen, and have put therinto weeds of Idolatry, thickned  
with many tautologies and repetitions; yet because *similitudo currit quodam  
modo*, Similitudes are more cleare to illustrate than strong to prove, it shall be  
here demonstrated that the Service-Booke is corrupted and unlawfull, and first  
from the name, then from the nature: for that which is called the Liturgie is the  
same with the Masse, and so promiscuously called by the Papists Jesuites, and is  
only but an English Masse, as theirs is in Latine. Now it is knowne, that  
*verba sunt quodammodo imagines rerum*, names are the very images of things, so that this Li-  
turgie is either a Leturgie of worship, or a Masse of Idolatry: it is therefore the  
Popes portage, and his Idoll of Ignorance, and we are not to offer to an Idoll:  
*Ergo*, We are not to offer it to God as a worship.

But that you may take a view of this *Cramped recepta* this twickled portage,  
marke the ingredients thereof, and whereof it is made, and you shall finde there-  
in no purity, but all papistic; the common prayers taken out of the popish Bre-  
viarie, out of the Papists Ritvall is deduced the Administration of the Sacra-  
ments, Buriall, Matrimony, and Visitation of the sicke, and then the Consecra-



Now as for forme, which is the essence of a thing, it is nothing but an  
formed heap of disorder, and wild worship, the Minister using a strange and  
ridiculous change of voice, posture and place, and then many *Mass Col-*  
lects, or *Mass* shreds patched up together, to make a wearisome service upon  
the long last, and much tolling or dawling the Service between the Priest and  
the people, praying with the Priest or repeating his prayer, and adding some  
responses and answers.

Thus the name, original, matter and manner of the Service booke, hath  
been shewed to be naughty, and corrupt, therefore not to be suffered, but abo-  
lished, which hath been proved by nominal and real Arguments, and now  
it shall be also clearly evinced from the proper and necessary bad effects  
thereof, and the evil effects worse then the effect. *Non preter quod di-*  
*stis illi, &c.* is a position in Logick and Philosophy: and these evil effects  
are three, first it makes a number of *Sir Iohns*, mere Surplice and Service-  
book men: also many non-residents and pluralists, who take choyse of Cu-  
rates to serve their cures at a cheape rate: besides it was a great affliction to  
Conformists, and non-Conformists, so that the Service-booke was in some  
sort like the *Manus Amara*, the bridle of the belly tract, or strength of the  
Philistines, to this Service-booke was the strength of the Philistim preiacy;  
and a bridle with a cutting bit to stop, to winde and turne them at their  
pleasure: and some about this Service-booke were committed to the Egyp-  
tian bondage.

In the second place, this Service-booke brooked up all preaching, Doctor  
*Hall* affirming that preaching was no part of Divine worship: and thus  
Christs Word gave place to a fardell of mens devices: besides the Service-  
booke entrenches upon *Law, Morality, the people, Religion, and Law*, and  
entrenches upon the Law by impugning and exorcising jurisdiction in *some*  
*and spiritualities*, in matters that were not spiritual, and then good people  
suffered in this furnace, in spoiling their goods, losse of liberty, and for-  
saking their owne Country, *Geni patriam plangente*, as *Lycius* saith, the Geni-  
us of their Countrey lamenting after them, or else laid in prison till their  
bones rotted, as Doctor *Abbot* said *M. Bala* should be: who was afterwards  
starved in the Gatehouse. And thus the furnace (for not adoring the Service  
booke, as *Nebuchadnezzar* for not adoring his Idoll) was ordinarily heated,  
and devoured many that were cast into it, and all opposition in that kind  
was punished with cutting, branding, sitting, whipping, pilloring, and fin-  
ing. Then for bad people, if ignorance be the mother of destruction, then  
much galle lyeth in many places of the Service-booke, having in some pa-  
rishes not had a Sermon in many yeares: and in other places Sermons that

were

were only Husks, and no bread to feed upon. and all this proceeding from  
divers places of the Murther and Service-booke, wherewith the Common  
people and Priests of Ignorance were enforced to be content.

The last will effect of this Service-booke is directly and immediately a-  
gainst God. *Calvin* in his Letter to *Frankford* calleth it, the leavings of the  
popish dregs: and the *Frankford* booke calleth them burthens, yokes, and  
cloes to Gods people and his Service: this derogation from Gods Service  
is their festivall dayes to Saint s, and their kneeling at the Communion, for  
nont but God can appoint an holy-day, and for kneeling at the Sacrament  
it is a popish, moderne posture of but 400. years standing, and is meer wil-  
worship, for denying of which some have extremely suffered: and in re-  
gard this kneeling is a kneeling in respect and adoration by or before a  
creature, it is Idolatry, and likewise there be many strong arguments urged  
against the Crosse, to prove it the marke of the Beast. Lastly, the interces-  
sion of the Saints must be according to the will of God, otherwise he heareth  
not: but the prayers of the Service Booke are not such, but delinquent and  
warrant, both in name, originall, matter, form, effects, properly proceeding  
therefrom, therefore they have no acceptance before God, they shall not by  
him be heard: and therefore are profanely and superstitiously used, and being  
grosse papistry, may be called the Popes pottage, made of divers weeds in-  
stead of Herbs, preposterously seived up by the Priest, unwholesome for the  
soul, and displeasing to God, as being mans Cookery, full of absurdity, con-  
trary to Gods glory.

Thus I am *Gyles Calves*, I hope I have satisfied you in your halting *Le-  
sson* opinion: for whereas you say it is the true bread of life, I do thinke you  
are mistaken, and that you were an hungry and wanted your breakfast at that  
time: and whereas you say they are well-seasoned, you are mistaken also, un-  
lesse you had put some salt into your por, or at least with the foure last let-  
ters of your name, which if you had done, they would have been somewhat  
better crumbed and seasoned. So in fine, good *Gyles Calves*, hopping to  
an end, He leave you in the middle of your pottage, and (such Stuff), and  
for my part I will put on my doublet, and will swim to the meate, which  
is fitting for men, and not for such children as you are who are ignorantly  
brought up, and still are as innocent in matters of Exposition, as any gen-  
eration was in matter of state-affaires. And so much for this time.



FINIS